



INTERESTING ITEMS ABOUT INDIAN WORK

There has been an encouraging expansion of the Indian work made possible in large measure, by the increasing number of gifts on the World Day of Prayer. In the fall of 1941, Religious Work Directors were placed in two schools where the Council previously had none,—at Chilocco, Oklahoma and Phoenix, Arizona. There was also established an inter-denominational training school for Indians, which is meeting a long-felt need.

Probably at no time in the 21 years since the Council began to provide religious workers for Indian government schools, have the Directors been more highly qualified in scholarship, experience and versatility. They have charge of Sunday programs, teach week-day religious education classes which in some of the schools are part of the regular schedule; help with other character-building activities such as Scouts, Hi-Y, Girl Reserves; participate in club work, musical events, dramatics and socials and entertain students in their homes. Several of them have taught "regular" classes in cases of emergency. This whole-hearted cooperation gains the respect and goodwill of both students and government employees.

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ALBUQUERQUE, NEW MEXICO

This school has nearly 550 students, all from primitive tribes. There are new workers here, Earl and Alice Whipple. Both have excellent training and experience in religious education and he is an ordained minister. The Whipple home is so near the campus that students can drop in often to talk,—about prayer,—what it means to be a Christian—or what they hope to do after leaving school. Mrs. Whipple is learning to cook the foods the boys and girls have at home. One night she served a favorite Chili dish for a group of Navajo boys and they exclaimed, "Boy, this is the real thing with beans and plenty of meat," but they wanted more chili powder explaining, "We take our food plenty hot out



here." Besides conducting the religious education program, Mr. Whipple visits Indians in the Sanitarium. He has taken several field trips to get acquainted with the tribes and home environments from which the students come. Mrs. Whipple has charge of the Girl Reserves, a group of 88, the largest in the state.

CHEMAWA NEAR SALEM, OREGON

There is a student body of nearly 500 at this school. This is the third year that Worth and Edith Mackie have been the workers. Part of the students are of grade-school age, which necessitates more Sunday school classes and a somewhat different type of week-day program. Training students to accept responsibility and take places of leadership is difficult here because so many of them come from very isolated communities where they have few church or social contacts. The patient and persistent efforts of the Mackies are, however, beginning to show results; for instance, the Hi-Y boys can now plan and carry out programs. Mackie has a "Speech Class" which meets five times a week as part of the regular school program, and includes technique and practice in story telling, public speaking and debating. On Christmas Sunday night the *whole school* put on "Why the Chimes Rang." Aside from a community tree, there hadn't formerly been much of a program at Christmas time.

CHILOCCO, OKLAHOMA

Our first workers at Chilocco, Willard and Christina Jones, are also new to the Council. In a Christmas letter they wrote, "We have been here only about a quarter of a year but our welcome has been most cordial and we find ourselves already part of a most interesting and unique community of nearly 900 persons. . . . With 122 buildings and nearly 700 students, this becomes one of the two largest schools for American Indians. . . . Social and religious problems are much the same as one would find in any school campus where the age range is between 14 and 22. . . . Only 25% Indian blood makes a child eligible for admission and one realizes from the large number of red-heads, blondes and brunettes we see on the campus, that a large proportion of the student body represents this group of part-Indian students."

A larger percent of the students are Protestant, than in the other schools—fully 90%. The religious program reaches many besides students—employees and 16 Indian couples who are homesteaders. This is primarily an agricultural school and young couples live on and cultivate part of the enormous government farm.

Word has come from the Superintendent of the school, expressing deep appreciation for the contribution being made by Mr. and Mrs. Jones to the total life of the school "as well as building up a wonderful religious program."

FLANDREAU, SOUTH DAKOTA

This is a Vocational High School with an enrollment slightly over 500. Miss Margery V. Hibbard has been Director of Religious Education here for several years. She seems to be unusually successful in getting Indian young people to assume responsibility. The local Episcopal church has no resident rector and for months at a time, when there is no visiting clergyman, students from the school conduct the services. Aside from her work at the school, Miss Hibbard keeps in close touch with Indians in the near-by community and takes groups of students to conduct services at other schools and missions. She teaches a class on "Helping Young People to be Christian Citizens" which meets for an 80-minute period, five times a week and for which school credit is given. At the request

of the principal, she has charge twice a week of the "mixed" Home Room Group,—50 students from eight or ten places, with whom she discusses community problems and the Christian attitude toward them. An increasing number of students are taking advantage of the informal "Open House" that she maintains at the Religious Activities Center, each Sunday afternoon from 2 to 4.

Each evening, December 21 through 25, 1941, students of the school presented a Christmas tableau. Miss Hibbard wrote, "The tableau was held out of doors and had REAL animals in it—and the music department sang carols during the half hour it was presented each evening." On December 28, the Girl Reserves gave a Christmas play.

HASKELL INSTITUTE, LAWRENCE, KANSAS

Vocational training which will fit students for civil service positions, is the emphasis at Haskell which has an enrollment of nearly 800 from many states and many tribes and claiming affiliation with 16 different Protestant denominations besides the Catholic! Russell and Vera Carter have won, in the 8 years they have been there, a very real place for themselves in both school and community life.

Russell Carter has been able to develop some outstanding leadership among the students. He writes that it does his heart good to see students go ahead as if they know where they are going. He has reorganized the church school along the line of a conventional Sunday school with all student officers from the Superintendent down. He has frequent meetings with the leaders during the week.

The students go to various churches in the city of Lawrence on Sunday, and to encourage better attendance, a successful plan has been carried out this year. Russell Carter built sandwich-type bulletin boards hinged at the top, with a large poster on each side,—"Go to Church Sunday," followed by a list of the larger churches, their location and hours of services. These are set up every Saturday morning in each dormitory and the lobby of the Boys' gym where the Saturday night dances are held. This has helped increase attendance.

The Superintendent of Haskell has written to the Council to express appreciation for the service rendered to the school in maintaining a Director there and says, "I want you to know we have a religious education program which is really functioning at this school and it is mainly due to the fine efforts of Mr. Carter."

SHERMAN INSTITUTE, RIVERSIDE, CALIFORNIA

There are nearly 650 students at this school. Miss Veva Wight has been the girls' worker for several years. She was given a leave of absence last year and took courses at Columbia University. In September she became the head worker at Sherman. A young man, Philip Riley, who received his degree from theological school last spring became boys' worker and minister of the Protestant Chapel. Sherman is the only government school where there is an interdenominational chapel,—a separate building which is across the road from the campus. (The Directors at most, if not all, of the others, would like very much to have church buildings too! In some places, they are really needed.)

On December 30, 1941, wedding bells rang for Philip Riley and Miss Elizabeth Gaines who had been teaching music and religious education in an Indian School in Oklahoma. She will be a great asset to the work at Sherman, especially as there has been serious need for help with the music. A little cottage was available for the bridal couple right next door to the chapel! Miss Wight is looking forward with real satisfaction to having another

capable worker. A few sentences from reports give an idea of the progress recently made. "We have more clubs than there were last year." . . . "At first the choir was all girls. Last night we had 12 boys and 15 girls." . . . "We are getting much more help from the employees than ever before." . . . "We have some very good leadership among the girls this year but very little among the boys. I guess the defense work is taking our best leaders." . . . "We had a communion service on World Communion Sunday. It was probably the first time many of our students had been asked to such a service."

PHOENIX SCHOOL, PHOENIX, ARIZONA

The new Director at Phoenix is Mr. Dexter who has been transferred from Albuquerque to take charge of the new work at the Government School and also to be director of the Cook Christian Training School, formerly a Presbyterian institution but now reorganized as an interdenominational school. There has been exceptional cooperation from the whole staff of the Phoenix School—credit is given for Mr. Dexter's courses there—and many of its educational facilities are available to Cook students. The Superintendent, formerly a missionary in the Orient,—is very sympathetic to the Christian program.

One unusual feature of the Cook School is that the whole family is considered as a unit for training and service, and enrolled for one tuition fee. The children attend public school nearby. There are special classes in home-making, first aid and church work, for women. Mrs. Dexter and the wives of other members of the Cook faculty teach these classes. The school helps the families to earn their own way, employment being available in Phoenix, so that the men work part time and attend classes part time. Short courses, or institutes, and correspondence courses are also proving valuable and it is planned to have a "School on Wheels" during vacation periods.

Cook School students have practical training in nearby Indian communities and in the Sunday School and mid week classes for the 300 Protestant children at the Government school. There are also 70 or more patients in the Indian Tuberculosis Sanitarium nearby and at least an equal number in the General Hospital which is on the Phoenix campus, who are visited each week.

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